Промінь
Promin

125-річчя Поселення в Канаді
125th Anniversary of Settlement in Canada

Організаторка Православної Молоді
Orthodox Youth Organizer

Лев Мол, Скульптор
Leo Mol, Sculptor

Союз Українок Канади

February/March 2017 Issue

ПРОМІНЬ

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Рік *LVII*
лютий - березень 2017 р.

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ЗМІСТ · CONTENTS

1
Редакційна .... Editorial

4
Вісті від голови централі .... News from the National President

7
Слухаємо своїх читачів! .... Letters to the Editor

8
Новини відділів .... News from our Branches

18
Новини Організаторки Молоді .... Update from Orthodox Youth Organizer

20
Рідне Слово .... Our Heritage Language

22
Український Музей Альберти 125-річчя Поселення .... Ukrainian Museum of Alberta 125th Anniversary of Settlement

26
Шість фактів про ПЦ .... Six Things To Know About the OC

28
Любимо свій город .... For the Love of Gardening

35
Квіти Незабутнім .... In Memoriam

37
Увага художникові .... Artist in the Spotlight

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Canadä

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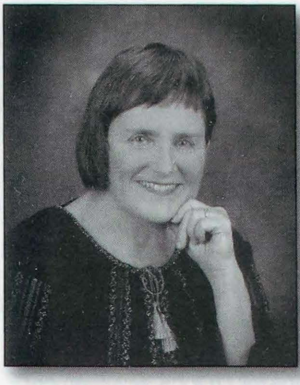
РЕДАКЦІЙНА
Editorial



Дорогі Читачі!

Працюємо, щоб видати журнал, а тут Доналд Трамп готується перебрати Головство Сполучених Штатів Америки. Появилася стаття 8-го січня, 2017 р., надрукована в газеті "Ню Йорк Таймс" та написана Головою "Карнеґі" Фонд Міжнародного Миру, бувший американський амбасадор до Росії (2005-2008) та заступник державного секретаря. Наголовок—"Як ми себе дуримо щодо Росії".

Для Вілліама Бернз, Володимир Путін це—горюче скупчення незадоволення та гордості. Якщо він не в силі забудовувати Росію, то бодай може знизити трохи США, шахраючи та ризикуючи. Якщо він не зумів перебрати Київську владу, то бодай він зумів взяти собі Крим та створити калічену Україну.

Як мала б нова адміністрація США поводитися з Росією? Бернз каже, що вперше, треба було б показати світові, що росіяни втручувались у американські вибори обчислювальною технікою. Друге, треба було би стати вірним членом Організації Північно-Атлантичного Договору. Третє, треба було би остро дивитися на ситуацію в Україні, бо її доля критична для загальної Европи як також для Росії...треба підтримати демократію в Україні, бо Путін якраз цього хоче знищити.

По мойому, Америка—велика країна тому, що в неї чимало таких, як Бернз. Він вчений чоловік, розумний та досвідчений. Надіюся, що Трамп візьме під увагою його пораду.

Слава Україні! Хай Бог її охоронить у 2017-му році!

Леона Бриджес

Dear Promin Readers,

As we are putting together this issue of Promin, Donald Trump is poised to take over the White House. An article dated January 8, 2017 in the New York Times presents the opinion of the President of the Carnegie Endowment for International Peace, the former American ambassador to Russia (2005-2008) and a former deputy secretary of state, William Burns. It is entitled "How We Fool Ourselves on Russia".

For William Burns, Vladimir Putin "embodies a combustible combination of grievance and pride. If he can't easily build Russia up, he can take the United States down a few pegs, with his characteristic tactical agility and willingness to play rough and take risks. If he can't have a deferential government in Kiev, he can grab Crimea and try to engineer the next best thing, a dysfunctional Ukraine."

How should the new American administration handle Russia? Burns points out that the first step is to expose the Russians for hacking during the American elections. The second step would be to reassure European allies of an absolute commitment to NATO. And the third step would be "to stay sharply focused on Ukraine, a country whose fate will be critical to the future of Europe and Russia, over the next generation…It is about helping Ukrainian leaders build the successful political system that Russia seeks to subvert."

To me, what makes America great is thinkers like William Burns—learned men with wisdom and experience. Let's hope Trump will profit by their advice!

Glory to Ukraine in 2017!

Leona Bridges

DEADLINES!

Please note that the deadline for submissions for our April - May issue is

February 18, 2017.

Please note that we are adjusting our deadlines slightly. So please take note of the deadlines below.

Upcoming submission deadlines are:

June - July issue - April 15, 2017

August - Sept. issue - June 15, 2017

Oct. - Nov. issue - August 15, 2017

For more information contact:
bridgesl@telus.net

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- Faryna, Betty, Victoria, BC — $ 75.00
- Kondra, Peter, Stoney Creek, ON — $ 25.00
- Kowalsky, Maryann, Calgary, AB — $ 100.00
- Prometheus Foundation, Toronto, ON — $ 250.00
- Skakun, Vivian, Edmonton, AB — $ 50.00
- UWAC Ohla Basarabova Branch, Calgary, AB — $ 200.00
- UWAC Ohla Basarabova Branch, Calgary, AB
  Honouring Marlene Mysak – 25 years dedication — $ 50.00
  Honouring Mary Stodola (70 years),
  Marjorie Melnechenko (40 years)
  Maryann Pasichnuk (40 years),
  Mary Ann Kowalsky (30 years) and
  Audrey Michayluk (30 years) — $ 50.00
- UWAC Hanka Romanchych Branch, Saskatoon, SK — $ 300.00
- UOWA, Roblin, MB — $ 35.00
- Zacherniuk, Olena, Edmonton, AB — $ 25.00

Donations in Memory of…

- Holyk, Jean, Calgary, AB
  In memory of Bill Holuk — $ 50.00
- Magega, Marie and Gladys, Edmonton, AB
  In memory of sister and aunt Elizabeth Warzin who fell asleep in the Lord on November 19, 2015 — $ 50.00
- Opyr, Nadia, Edmonton, AB
  In memory of Mother Olga Moisiuk — $ 100.00
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  In memory of Mother Ksenia Rosizky (1923-2014 Hamilton, ON) and Mother-in-law Irene Shipowick (1921-2010 Toronto, ON) — $ 200.00
- Sorestad, Sonia, Saskatoon, SK
  In memory of Mother Josie Talpash (dec. March 13, 2013) — $ 100.00
- UWAC Ohla Basarabova Branch, Calgary, AB
  In memory of Maria Chernezky — $ 50.00
  and Doris Maleschuk — $ 50.00
- UWAC Lesya Ukrainka Branch – Holy Trinity, Winnipeg, MB
  In memory of Ann Hryhor Mosquin (dec. Oct 13, 2016) — $ 25.00
- UWAC Sophia Rusova Branch, Etobicoke
  In memory of Helen Scherbluk (Past-President) — $ 100.00
  and Pauline Cummings (Member) — $ 50.00

May their Memories be eternal. Вічная пам'ять!

New Year's Greetings

- UWAC Hanka Romanchych Branch, Saskatoon, SK — $ 200.00
- UWAC Olena Pchilka Branch, Yorkton, SK — $ 60.00

News from Lesia Perritt,
UWAC National President

Questionnaire/Anketa

In mid-January, every UWAC Branch President and alternate contact of 2015 was sent a copy of the Questionnaire/Anketa form. We ask that you complete and return the form to UWAC National Office, 10611-110 Avenue, Edmonton, AB T5H 1H7 by **March 31, 2017**. Send a photocopy to your UWAC Provincial President and keep a copy for your records. Please remember that the UWAC National fiscal year ends on May 31. We need to have all statistics for 45 branches categorized, entered on spreadsheets, calculations made, and disbursements sent to our museums and provincial executives before the National treasurer's books close on May 31. Therefore, please comply with the **March 31** deadline for sending your completed Anketa and fees to the National Office. This deadline is especially critical as our Biennial Convention and AGM are from August 10-13, 2017. Financial records must be up to date, audited and ready for printing in the convention booklet well in advance. Thank you for your anticipated cooperation.

Анкета

В січні, кожна голова (з 2015 року) відділів Союзу Українок Канади отримала анкету. Ми просимо виповнити форму і відіслати до **31ого березня, 2017 р.** на адресу централі: UWAC National Office 10611-110 Avenue, Edmonton, AB T5H 1H7. Зробіть фотокопії для свого відділу і для провінційної екзекутиви. У централі, ми маємо виложити дані статистики від 45 відділів, вислати належні пожертви до наших музеїв і відповідну частину фінансів до провінційних екзекутивів перед 31ого травня, коли наші фінансові книжки закриваються. Також, маємо мати всі документи готові до друку місяць перед З'їздом. Будь ласка, відішліть анкету до **31ого березня**. Дякуємо за вашу кооперацію у цій справі.

USRL Convention

The 60th National Ukrainian Self Reliance League (USRL) Convention is scheduled August 10 to 13, 2017 in Winnipeg, Manitoba. The theme is: **Honouring our Past ~ Designing our Future**. At this Convention, the Ukrainian Women's Association (UWAC) will hold its biennial AGM.

З'їзд Союзу Українців Самостійників

Шістдесятий З'їзд Союзу Українців Самостійників (СУС) відбудеться у Вінніпезі, Манітобі, 10ого до 13ого серпня, 2017 року на темі: Шануймо Наше Минуле ~ Розвиваймо Нашу Майбутність. Так як звичайно, відбудуться дворічні збори Союзу Українок Канади.

To What Do We Belong?

The Ukrainian Self-Reliance League is made up of three component organizations: Ukrainian Women's Association of Canada (UWAC), Ukrainian Self-Reliance Association (USRA), and CYMK-UOY, our Ukrainian Orthodox Youth. Each of these three component organizations are designed to have local branches with executives and members, provincial executives made up of representatives from

branches, and national executives, all under the umbrella of USRL National Executive Council (NEC). Under the USRL-NEC umbrella are also affiliate organizations: the Ukrainian Museum of Canada of the Ukrainian Women's Association of Canada, commonly referred to as Ukrainian Museum of Canada (UMC), along with its Provincial Branches/collections; three Institutes; SUS foundation of Canada; and a service club, St. John's Fraternal Society. Not surprisingly, many of the tiers of governance and the said organizations have members wearing numerous hats and participating in multiple meetings.

Ukrainian Women's Association of Canada (UWAC)

Women's movements began in Canada before 1916 with a desire for women to achieve the right to vote. In 1910, Ukrainian Voice/Український Голос, an influential Ukrainian newspaper, was first published in Canada. With the establishment of a Ukrainian National Home or Народний Дім in Winnipeg in 1913, Ukrainians had a place to gather. At one such gathering, Taras Ferley, the first Ukrainian elected to the Manitoba legislature, encouraged Ukrainian women to become politically active. The women gathered not only to share ideas and talents, do cultural activities, but to read and learn about the social and political issues in Canada and abroad. Ukrainian National Homes sprang up in various locations around the country. Ukrainian women formed organizations to network with others of like background, to address women's rights and the nurturing of children, to spearhead cultural activities, as well as to educate themselves in a largely male-dominated society. In 1926, at a Convention in Saskatoon, the female participants agreed to unify their organizations under a national umbrella, the Ukrainian Women's Association of Canada (UWAC). Several organizations joined at that time with many more added in subsequent years.

Dynamics within our communities have evolved in the past ninety years. Our women are independently mobile, educated, hold jobs in every sector of society, and are socially and politically active. Participation and commitment to organizations has been affected by intermarriage and many secular influences. What still binds us together is the recognition of a shared identity, appreciation of our cultural roots and traditions, and our faith as adherents to the Ukrainian Orthodox Church of Canada.

What Does the Future Hold?

In keeping with the theme of the USRL Convention 2017: **Honouring our Past ~ Designing our Future; Шануймо Наше Минуле ~ Розвиваймо Нашу Майбутність**, we will be closely examining the future of USRL component organizations.

The question arises as to whether separate, gender-specific lay organizations in our parishes are relevant to all parish members. CYMK-UOY male and female members have always worked together in various projects and activities. Yet, at some undefined age, women are expected to become members of a branch of the Ukrainian Women's Association of Canada, while the men join a branch of the Ukrainian Self-Reliance Association or other men's organization in a parish. The objectives of our men's and women's organizations are essentially the same. Do we need separate adult male and female organizations with similar objectives to make independent decisions? Today, men and women work together in parishes to maintain their temples of worship and the adjoining facilities, to preserve their culture and traditions, and to support benevolent initiatives in the community and our motherland, Ukraine.

Much can be said about maintaining the status quo. Change is difficult. Organizations and their historic structures are 'close to the heart' for members who have been committed to them for many years. Change in structure brings concerns over implications of name change, governing bodies, mission statements, constitutions and bylaws, legal status, steps in transition, fundraising, existing reserve funds, and the relationship with affiliate organizations, as well as the Ukrainian Orthodox Church of Canada.

The question of restructuring our USRL component organizations will be the roundtable topic of discussion at the upcoming convention in August. Information will be sent to branches well in advance so that members can discuss the options and be prepared to send delegates to voice their opinions and create resolutions for action.

Continued on page 6.

May God guide us in embracing all with Christian love, and grant us the wisdom to respectfully address the aims and missions of our parish communities, now and into the future.

Lesia Perritt, President

Reference:
Kohuska, N. L. (1986). ***Half-Century of Service to the Community***. Edmonton, Winnipeg: Ukrainian Women's Association of Canada.
Когуська, Н.Л. (1986). *Півстоліття на Громадській Ниві*. Едмонтон, Вінніпег: Союз Українок Канади.

Front Cover:

Five Waves Korovai
Photo by Russell Sawchuk

Back Cover:

Leo Mol Sculptures, Winnipeg, MB.
Photos by Leona Bridges

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Вітаємо з Новим Роком – New Year's Greeting

Членки Відділу Союзу Українок Канади ім. Ганки Романчич в Саскатуні, СК та Відділу Олени Пчілки в Йорктоні, СК вітають Духовенства УПЦК з родинами, усіх Читачів Журналу Променя та загальне Членство Союзу Українських Самостійників Канади з Новим Роком та бажають їм усього найкращого!

The Hanka Romanchych Branch of the UWAC in Saskatoon, SK and the Olena Pchilka Branch of Yorkton, SK extend very best wishes for a happy and prosperous New Year to the Clergy of the UOCC and their families, to every Promin reader, and to all members of the Ukrainian Self-Reliance League of Canada!
God's blessings upon you!

Olena Pchilka Branch, Yorkton, SK
Iris Heshka, Treasurer

Hanka Romanchych Branch, Saskatoon, SK
Mary Humen, President
Gloria Zip, Secretary
Sonia Sokyrka, Communications & Promin
Anita Slobozian, Treasurer

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

Truly enjoy reading Promin. Fantastic!

**Elaine Kluchka,
Spruce Grove, AB**

To the Administrative and Editorial Staff of Promin,
I am enclosing my Promin renewal subscription for 2017. I look forward to every issue. The articles are outstanding and interesting. Congratulations on your great work and best wishes in 2017.

**Mary Dymianiw,
Edmonton, AB,
St. Andrew's Ladies' Auxiliary**

Дорога Пані Бриджес,
Слава Ісусу Христу!
Usually, when mail arrives, I quickly attend to the letters, then put the magazines and other mail aside for perusing later. But on the day that my issue of Promin' arrives, things change. Everything I'm doing, no matter how urgent, is set aside while I read Promin' from cover to cover. I find that all the articles are interesting, newsworthy, easy to read and cover a wide range of topics.
Although my renewal subscription is not yet due, I am enclosing my renewal today so that I don't miss a single issue.
Thank you for a wonderful magazine. I wish you many years of publishing success.

**Dobr. Nadia Kryschuk,
Edmonton, AB**

Dear Leona,
I wish you "Smachnoyi Kyti", wonderful "Rizdvo" and a very happy "Malanka"!!
Warmest regards,

**Vera Melnyk,
Toronto, ON**
PS: You are doing a FABULOUS job with Promin!! CONGRATULATIONS!!!

Dear Editorial Committee,
Please find enclosed my renewal and a donation to Promin. Your new style of domestic, historical and various community write-ups is most refreshing. Congratulations. Keep up the good work.

**Eunice Basaraba,
Wolfville, NS**

To the Promin Staff,
I always enjoy each issue. Keep up the good work!

Betty Faryna, Victoria, BC

Dear Promin Staff,
Please accept my heartfelt "Thank you!" Your dedication to this labor of love is evident by the excellent publication! Wishing God's blessings upon all of you,

**Peter Kondra,
Stoney Creek, ON**

Dear Betty,
Thank you, Betty, Leona and Dobr. Erin for your commitment and hard work in the success of Soyuz's pride and joy, Promin. I am gifting subscriptions to the following in 2017: my daughter, Xander Selene of Outremont, Quebec for her help in reviewing my gardening articles before submission; Rebecca Spalding of Bridges North, Ontario in memory her mother, Violet Logozar (Rebecca is planning to plant a garden in her Mother's memory); Jessica Eedy of Milton, Ontario in memory of her mother, Violet Logozar (Jessica is interested in gardening and family stories).

**Vivian Skakun, Edmonton, AB
Promin Columnist "For the Love of Gardening"**

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

**10731 - 126 Street,
Edmonton, AB, T5M 0N9**

NEWS FROM OUR BRANCHES

Smoky Lake, Alberta

CELEBRATES 125 YEARS OF UKRAINIAN SETTLEMENT IN CANADA

In 2016, Canadians of Ukrainian descent in and around Smoky Lake joined with thousands of Ukrainians across Canada to pay tribute to the "Men in Sheepskin Coats", their wives and children, who, in 1891, put their trust in this fledgling nation. The sheepskin coat has come to symbolize the beginning of Ukrainian settlement, expansion and development of a strong and vibrant culture in the Canadian mosaic. From the moment they stepped onto Canadian soil, however, the distinctive coats identified these immigrants as "foreigners".

Although their immigration had been negotiated by the Canadian government, in Eastern Europe it had been driven by rumor of the two things they desired above all else: freedom from oppression and the promise of 160 acres of free land. The government's objective was to develop the Canadian prairie in order to bolster the Eastern Canadian economy and to keep the fertile land out of American clutches. That required experienced tillers of the soil, people strong of back, resilient and willing to persevere in a harsh climate and grueling conditions. Ukrainian immigrants stepped in where other groups would not.

Stories abound of rough ocean passages in third class holds of decrepit ships, endless seasickness, limited food and medical services. Many feared travel on an endless sea to lands unknown. They knelt to kiss the soil when they arrived in the ports of Halifax and Montreal. Immediately, the newcomers began the long journey across the country on smoky immigration trains, through the rocky passages of the Laurentian Plateau. The land seemed hopeless. Women, particularly, cried and begged to return home, but there was no turning back.

Through the prairies of Manitoba, onward through Rupert's Land (incorporated as the provinces of Saskatchewan and Alberta in 1905), they began the search for the promised land on which to start a better

Photos by Pat Kolotyluk

life. Many chose southern Manitoba among their Mennonite friends. Others moved north to the marginal lands around Swan River. Many more kept going through Saskatchewan, and finally to Alberta parklands, to the end of the steel in Strathcona (Edmonton), and, from there, on foot to scout the surrounding territory on which to register a homestead.

In the decade between 1890 and 1900, the fertile land around Edmonton had been taken up. Each year, as numbers increased, homesteaders moved further north and east to the Lamont district. By 1900, they crossed the North Saskatchewan River at Pakan to the rich land along the river to expand settlement to what is now the Smoky Lake district, part of a large settlement bloc extending from Westlock to the Saskatchewan border.

It is difficult to imagine the life on a homestead 125 years ago. The earliest arrivals came with nothing but a small wooden trunk, a handful of ancestral soil, an icon and faith, hope and dreams in their hearts. There were no welcoming committees, no government assistance.

Subsistence survival depended on personal resourcefulness. Faced with discrimination, poverty and sacrifice, no knowledge of language, Canadian custom, or the way of life, they set out to build homes, clear the land and broadcast seed for a better life for future generations. Today, modern homes stand next to crumbling log houses, domed Ukrainian churches glint in the sunlight, million dollar machines bring in the harvest from those pioneered lands.

Smoky Lake lies in the centre of the Ukrainian settlement bloc. On October 1, 2016, to honour its heritage, the Ukrainian community mounted a showcase of traditional and modern Ukrainian arts and crafts to tell the story of Ukrainian settlement and advancement in Canada. Prominently featured were those matchless sheepskin coats!

Henia J. Martyniuk

UWAC, Olha Basarabova Branch

CALGARY HONOURS MEMBERS

***Above:** Marlene Mysak received her 25 year UWAC pin presented by Ethel Tacey during the Bishop/Thanksgiving Dinner on November 6, 2016 in Calgary, AB.*

Each year, during His Grace, Bishop Ilarion's visitation and our parish Thanksgiving dinner, the UWAC, Olha Basarabova Branch in Calgary, Alberta formally honours its members who have reached the milestones of twenty-five and fifty years. On Sunday, November 6, 2016, we recognized **Marlene Mysak** for her 25 years of dedicated service.

Marlene, was born in Canora, Saskatchewan in 1948, the youngest of three children born to Bernice (Ortynsky) and Walter Mysak. Marlene's grandparents were in the first wave of immigrants who came to Canada from Ukraine.

Marlene's primary memories of childhood are of the times she spent with extended family and church family in the Canora area. Marlene saw her cousins just about every day, but Easter and Christmas gatherings are forever imprinted on her mind. Marlene's family attended Holy Trinity Ukrainian Orthodox Church in Canora. Some of Marlene's favorite memories include the time her family spent at the Ortynsky farm every summer. "Who would want to miss going out on the stone boat with Dido to collect rocks and coming back covered in dirt, or going for the cows, feeding Baba's chickens or carefully pickling eggs? And then there was Baba's garden. She grew absolutely everything!"

Marlene became a member of CYMK and held the positions of secretary and president during her teenage years. She also taught Sunday school as a teenager and sang in the choir. Marlene remembers Holy Trinity as a large community back then. The children who attended Sunday school filled the whole stage at Rainbow Hall. In addition to church activities, all of the children attended Ukrainian School. Massive Ukrainian choirs, comprised of both Orthodox and Ukrainian Catholic singers, sang during cultural events and celebrations. In the summer, the children attended Camp Tryzub at Crystal Lake. There, Marlene was exposed to Ukrainian dancing. Small towns did not have the means to support the dance troupes you see today.

After completing high school in Canora, Marlene and cousin, Dianne Ortynsky, were allowed to venture further afield. They went all the way to Edmonton to attend the University of Alberta Hospital's Nurses' Training School from 1966 to 1969. Marlene continued with her education and received a BScN from the University of Alberta, and a MSc in Health Services Planning and Administration while residing in Vancouver.

Marlene worked outside the home until she retired. She had a wonderful and varied career as a staff nurse, nursing instructor, chief nursing instructor, consultant, health administration advisor with the Department of Health, and various management positions within Foothills Hospital and the Calgary Health Region. For the last eight years, she was responsible for patient care services, at the Tom Baker Cancer Centre in Calgary.

At the urging of her cousins, Lesia Woloschuk and

Audrey Michayluk, Marlene joined Soyuz twenty-five years ago in 1991, as a member of the Olha Basarabova Branch. Although she has not held executive positions, Marlene has enthusiastically helped with church school and is an active member of our local branch of the Ukrainian Museum of Canada. You frequently see Marlene volunteering to prepare and serve food at our parish events. Marlene also served as an active member on our parish Membership Development Committee for any years.

Marlene believes SOYUZ and the other lay organizations are the " heart and soul" of our church. In Marlene's words, "SOYUZ promotes educational and cultural activities and fellowship. It is so important for the children to be schooled about the church. The museum thrives because a group of women saw the need to preserve our beginnings in Canada…and how we have progressed in Canada. Our church dinners and coffee hours are a time of fellowship with church family…many of us wouldn't see each other without them."

Marlene's hope is that young women see the value of SOYUZ and make the time, however small, to contribute to its key goals. She believes in honesty, hard work, helping the disadvantaged and giving back to your community. Marlene has a long history of giving her time and energy to her church community. We have also benefited from her organizational and communication skills.

Marlene's mother, Bernice, who turned 100 years old this year, and has been a Soyuz member for 75 years. This is a remarkable milestone!

With love and commitment, Marlene has been a servant to her family, her profession, her parish community and, most importantly, to our Lord and Savior Jesus Christ. As Sisters in Christ, with grateful hearts, we thank Marlene for her time, effort, and dedication to SOYUZ. May God Grant You Many Years!

The Olha Basarabova Branch- Calgary also recognizes the following membership milestones:

70-Year Honourary Member in 2016:
Mary Stodola.
40-Year Members in 2016:
Marjorie Melnechenko, Mary Ann Pasichnuk
30-Year Members in 2016:
Mary Ann Kowalsky, Audrey Michayluk.

Our heartfelt thanks to Mary, Marjorie, Mary Ann, Audrey and Mary Ann for their dedication to SOYUZ. Your commitment to our organization and countless hours of service over the past decades are truly appreciated. May God Grant You Many Years!

Ethel Tacey

Наша Скриня Вистава - "Nasha Skrynia" Exposition

UKRAINIAN MUSEUM OF CANADA, ALBERTA BRANCH - EDMONTON

A very successful "Nasha Skrynia" exposition was held on November 3-6, 2017 at St. John's Cultural Centre in Edmonton. It consisted of displays commemorating 125 years of Ukrainian settlement in Canada. This was a collaborative effort by the Ukrainian Museum of Canada, Alberta Branch, the Ukrainian Catholic Women's League Museum and the Edmonton Society – Ukrainian Women's Organization. The exposition showcased the diverse items that Ukrainian immigrants brought to Canada in a trunk (skrynia) or suitcase.

Under the direction of the curator, Nadia Cyncar, St. John's Cultural Centre was transformed into a heart-warming venue full of Ukrainian memories emanating from sixteen different displays. The "Nasha Skrynia" exposition included many treasures that were transported to Canada that are now part of museums and private collections. Highlighted were some of the art forms that developed over each of the five waves of Ukrainian immigration from 1891 to the present. Each successive wave brought treasures that reflected what their generation considered important to take to their new home. The displays demonstrated the significance

that Ukrainians attached to the objects they had transported to Canada, often under difficult conditions. It is a tribute to their love of Ukrainian culture and ancestry that they brought both useful and sentimental objects to help them start a new life in Canada.

Over 1200 people attended this wonderful event. Students came from schools that offered Ukrainian Bilingual Programs. Young and old alike from the community came to honour the migration of Ukrainian people to Canada. As people mingled, they shared their personal stories as retold to them by their family members over the years. The exposition reminded them of the enormous effort and courage that was required by their ancestors to make the life-changing decision to leave Ukraine and embark on a journey to Canada. As history has shown over the past 125 years, this decision changed their lives and significantly improved the opportunities for their descendants.

The Korovai display was placed at the entrance of the exposition to signify the importance that bread held for Ukrainian pioneers. It consisted of five layers of different kinds of bread to represent the five waves of Ukrainian settlement in Canada. The bottom layer was made of borona (bread in the form of a harrow) placed on wheat kernels to remind us that our pioneers brought wheat from Ukraine to plant in Canada. The second layer was made of paskas, while the third one was made of babkas. The fourth layer consisted of kolachi. An impressive 43-inch korovai was placed at the centre of the fifth layer. It held 125 stems of wheat to represent 125 years of Ukrainian settlement in Canada.

The rest of the exposition was organized in sections and captured some of the main characteristics of each wave of immigrants. The theme of "Nasha Skrynia" was evident throughout the displays by including the trunks brought by Ukrainians to Canada as well as some that were made in Canada. One of them was the trunk brought by Peter Eleniak in 1895. Peter was the brother of Wasyl Eleniak who, along with Ivan Pylypow, were the first two Ukrainians to arrive in Canada in 1891. Another unusual trunk on display was a pioneer teacher's Teaching Trunk made in Canada. Early twentieth century Ukrainian teachers in western Canada carried all their personal teaching materials (textbooks, library resources, pens, paper and so forth) in small trunks as they moved from school to school in rural areas. A wide variety of intricately decorated miniature "skrynias" or "skryn'kas" were also featured. These "skryn'kas" were generally used to store small precious objects such as jewelry.

The pioneer section included many tools and household items used by early Ukrainian settlers. Examples of artifacts used by pioneers included a "zhorna" used for grinding wheat into flour, woodworking tools, leather cutters, a butter churn and a "makohin", a 19th century mallet for crushing seeds. There were photographs of early settler homes and events, a few pieces of rudimentary furniture, embroidered items and religious artifacts. The religious artifacts dating back to the early 20th century included a prayer book brought to Canada, a wooden cross and a "kyvot" (tabernacle) made in replica of a wooden church built without nails.

A section on institutions reflected the efforts by Ukrainian settlers to organize places such as "narodni domy" (national homes) and "bursas" (dormitories) where Ukrainians could come together for social interaction, cultural endeavors and education. Early Ukrainian settlers wanted to create organizations that would allow them to retain their Ukrainian identity while they worked hard to establish themselves in their new country. They published books, such as Ukrainian readers and magazines, such as Promin. Many cookbooks were printed and distributed by Ukrainian organizations and women's associations.

One of the displays told the story of the Ukrainian sugar beet immigrants in southern Alberta. In 1948-50, the federal government, the Alberta provincial government and the sugar beet industry worked together to bring families to Canada who could tend to sugar beets in Alberta. They brought in people from displaced person camps in Europe. Approximately 1300 Ukrainians who had been displaced by WW II arrived in Lethbridge, Alberta. They expected to stay for one year before having to return to Ukraine. Instead they were allowed to continue working and became Canadian citizens.

One section of the exposition contained an impressive array of Hutsul axes/walking sticks (topirtsi). Originating in the Carpathian Mountain area of Ukraine, "topirtsi" were used for protection by

warriors or alternately for tilling the soil. They were also used as a symbol of entering manhood. A "toporets" is traditionally used in the 'arkan' – an all male dance. In ancient times, the "toporets" was used by young men as a symbol of manhood in courting. As well, carollers carried "topirtsi" when going from home to home during the Christmas season.

There was an abundance of beautiful embroidered items, Ukrainian costumes from various regions of Ukraine and a set of priest's vestments. There were also numerous intricate samples of both traditional and contemporary weaving. One of the displays contained over twenty samples of Ukrainian wedding costumes, including the red trunk in which they were stored. In folklore, the wedding chest reflected the character of the bride. There is a Ukrainian saying that captures this concept: "Яка скриня, така й господиня!" (As is the chest, such is the wife!).

The "Petrykivsky Rozpys" display was a stunning collection of painted vases, decorative plates, bowls dishes, paintings and jewelry. These types of artifacts originated in the 1700's in the Dnipropovetz region of eastern Ukraine. This ornamental folk art involved painting decorative flower patterns on everyday household items using a specific technique. In 2012, UNESCO protected these artifacts by including them on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity.

Ukrainian pysanky are legendary in Ukrainian folklore. The display on the evolution of the pysanka provided information on how pysanka writing has given rise to a new form of art. A few unique three-dimensional art pieces made by using hundreds of pieces of pysanky in a framed mosaic were featured. One such beautiful mosaic told the story of how pysanky that were mistakenly seized and crushed at a border crossing were used to create a lasting memory in this new art form. On display was also a novel type of pysanka from Zaporizhia, Ukraine. It was called a "zernivka", an egg decorated with grain, seeds and kernels in the form of a design.

A creative display of pottery and antiquarian objects comprised of items such as a porcelain tea set and bowl, porcelain rams and a jug (horschyk). It also included ceramic vases and antiqued enamel necklaces created in the Byzantine style.

An extensive display of traditional and contemporary beaded necklaces added colour and sparkle to the exposition. There were samples of beaded necklaces that were woven on a loom (gerdany) and stringed beads (sylyanky). Included in the collection was a beaded choker from the Horodenka region of Ukraine, a beaded collar (kryza) from the Lemko region and a variety of necklaces (korali) made of coral, mother of pearl, blown glass and raw and polished amber. An unusual piece was a copper "zgarda" that was a replica of 10th century coins adorned with the profile of Grand Prince Volodymyr the Great of Kyivan Rus.

Renowned Canadians of Ukrainian descent were featured on a photographic display panel at the exhibit. This photo gallery honoured the first Ukrainians who were members of parliament or legislative assemblies, senators, premiers, mayors, Supreme Court justices, educators, sports figures, artists and leaders in other fields.

During the official opening of the exposition, His Grace, Bishop Ilarion, gave the invocation and brought greetings from the Western Eparchy. Dennis Kuchta spoke on behalf of AUSRL and the Honourable Nicole Goehring, MLA for Edmonton Castledowns, brought greetings from the provincial government. Dr. Elaine Harasymiw, master of ceremonies, read greetings from invited guests who were not able to attend. These included Most Reverend David Motiuk of the Ukrainian Catholic Eparchy, Randy Boissonnault, MP, and Mayor Don Iveson. Radomir Bilash, historian, lecturer and author, gave the keynote address. In it he gave an informative historical account of the five waves of Ukrainian immigration to Canada.

Overall, this exposition brought attention to the role that Ukrainians played in settling Canada and contributing to the social and cultural fabric of our country. The personal experiences of early Ukrainian settlers were highlighted in the narratives that accompanied the artifacts, indicating why they emigrated and the significance of the objects that they brought with them. Indeed, this exposition has contributed to the preservation of the legacy of Ukrainians in Canada for future generations.

Dr. Sandy Sawchuk

Photos on page 22 & 23.

ВІДДІЛ СУК ПРИ КАТЕДРІ СВ. ІВАНА В ЕДМОНТОНІ СВЯТКУЄ 90-РІЧЧЯ ВІДДІЛУ

11-го грудня, 2016 р. Відділ Союзу Українок Канади при Катедрі св. Івана відсвяткував своє 90-річчя існування Річними Зборами Відділу та представленням хорового читання твору Лесі Українки "Весняні співи". Відділ почав велику роботу перевірення та записування до комп'ютера книжок та журналів які знаходяться в своїй бібліотеці (заснована 1934-го року) 2015-го року. Винайшли в ній твори великих українських письменників та письменниць перекладеними на англійську мову Ромою Франко. Достойна Рома Франко доповнила нашу збірку творами які нам бракували.

Юлія Ілащук, талановита членка нашого Союзу, захотіла показати громадянам, що ці твори доступні навіть тим, що не вміють читати по-українськи. Вона прилагодила двомовний тектс, базуючись на переклад на англійську мову. Авторський коментар був читаний по-англійськи, а діялоги та співи були подані українською мовою. У цьому творі іде мова про ті причини, чому українці виїхали за кордоном. Шукали свободу та вільну землю. Цим способом наш Відділ вшанував прихід піонерів до Канади.

Spring Songs, A Recollection (1889) by Lesia Ukrainka has been translated into English by Roma Franko in the anthology From Heart to Heart, Women's Voices in Ukrainian Literature. Roma has translated numerous Ukrainian authors into English and kindly completed our collection in 2016.

This dramatic reading of Lesia Ukrainka's short story, "Spring Songs" performed by members of the St. John's Cathedral Branch of the UWAC and a guest, was intended to celebrate Lesia Ukrainka's literary accomplishments as well as to underscore the accomplishments of members of the Ukrainian Women's Association of Canada, St. John's Branch on the occasion of its 90th Anniversary (1926-2016). It also paid homage to our pioneer ancestors, enumerating some of the reasons for which they left their native Ukraine.

Lesia Ukrainka's works are available in both Ukrainian and English in the extensive UWAC St. John's Library (founded in 1934) located in the basement of St. John's Ukrainian Orthodox Cathedral.

Director – Julia Elaschuk
Folksong Research – Lesia Pohoreski
Readers – John Bridges, Leona Bridges, Larysa Chomiak, Julia Elaschuk, Halyna Elkow, Marianne Makowsky
Singers – Susan Jereniuk, Vivianne Kruhlak, Lesia Pohoreski
Special thanks – Myroslava Chomiak, Orasia Yereniuk

On this occasion, six new honourary members were appointed: Anna Zwozdesky, Elaine Verchomin Harasymiw, Donna Kowalishin, Natalie Deptuck, Eileen Yewchuk and Leona Bridges.

A new executive was chosen for 2017 with co-Presidents Iris Ciona and Lesia Pohoreski at the helm.

Leona Bridges

Opposite Left: *Lesia Ukrainka's 'Spring Songs' Performers: John Bridges, Larysa Chomiak, Susan Jereniuk, Leona Bridges, Lesia Pohoreski, Marianne Makowsky, Vivianne Kruhlak, Halyna Elkow, Julia Elaschuk. Photo by Myra Chomiak.*

Opposite Right: *2017 St. John's Cathedral Branch Executive Ukrainian Women's Association of Canada - (front row) Julia Elaschuk, Donna Kowalishin, Lesia Pohoreski, Iris Zwozdesky-Ciona, Tatiana Martschenko, (back row) Nadia Opyr, Myroslava Chomiak, Natalie Deptuck, Eileen Yewchuk, Lorna Stefaniuk, Zonia Ewanchuk, Oksana Enslenn, Oryssia Lennie, Leona Bridges, Olesia Talpash. Photo by Myra Chomiak.*

Right: *Celebration of Liturgy*
Below: *Icon Gift*

Hanka Romanchych Branch, Saskatoon

FULFILLS RESOLUTION #3

The Feast day of Mary the Protectress (Pokrova) has been celebrated on October 14 as a Ukrainian holiday of prominent national, religious and military significance. The Feast came to Ukraine with baptism into the Christian Faith.

At the National CYC Convention in 2015, a resolution at the UWAC session was made to celebrate the 90th Anniversary of the Ukrainian Women's Association of Canada in 2016 by picking a Feast Day. The ultimate goal was to document the many ways various Feast Days are celebrated across the country.

Our UWAC chose the Pokrova Feast Day, not only because of its traditional significance, but also because we continue to battle evil forces in Ukraine to the present day and ask for her intercession. The Mother of God is credited with rescuing our forefathers many times from their enemies. Mary has been regarded as a Protectress of the Ukrainian people since the 11th century reign of the Kyivan Prince, Yaroslav the Wise.

The farming season also had to be finished by Oct. 14th. Certain plants growing on the surface could be gathered, but root vegetables such as beets or potatoes were to be harvested before Pokrova. There are many sayings and proverbs, which are connected with the Feast of the Protecting Veil of the Holy Virgin.

The feast of the Holy Protection of the Blessed Virgin Mary is not only a Christian holiday honoring the Holy Virgin who guards the faithful and protects them against misfortune – it is also the day celebrating Ukrainian Cossacks, warriors defending their invaded homeland. In 2014, this day also became Defender of Ukraine Day, a new commemorative day on Ukraine's calendar.

On Friday, October 14th, 2016, the UWAC Hanka Romanchych Branch, under the auspices of All Saints Parish in Saskatoon, fulfilled Resolution #3 by taking part in the Feast Day of the Blessed Virgin.

In conjunction with the Central Eparchial Assembly being held that same weekend, and with the participation of His Eminence Vladyka Yurij and visiting clergy from the Central Eparchy, a Divine Liturgy took place at All Saints Parish on the Feast Day of **Mary the Protectress "Pokrova"** honouring our Blessed Virgin. Hanka Romanchych UWAC members and those who attended the Liturgy received a small, coloured, laminated icon of Mary the Protectress as a keepsake. The icon of Mary the Protectress features the Theotokos holding a white veil. Her veil protects those seeking refuge from hostile invaders. Visions of the Mother of God extending her head and protective veil (Omofor) helped many believers who were in various battles in Ukraine. Many churches have been named in her honour.

We turn to the Blessed Virgin Mary in our daily and weekly prayers. As we celebrated this feast day with Metropolitan Yurij and our Central Eparchy priests, we felt blessed, and prayed that Mary continues to intercede on behalf of our troops in Ukraine, as our representative before God. We also held a panakhyda for our deceased members, as many of them fought for freedom for their homelands.

Invited guests included members of the Olha Kobylianska Branch from Holy Trinity Cathedral and participating delegates and clergy from the Central Eparchy. After the service, everyone was invited to meet in the church auditorium for a lunch and a short program. Hanka Romanchych President, Mary Humen, gave a brief informative history on the meaning of this important church Holy Day, honouring the Blessed Mother.

We thank all the women who took part in this service. We thank His Eminence, Vladyka Yurij, for conducting the service with visiting clergy. We thank our guests, members of both UWAC branches and the Central Eparchial Council for allowing us to take part in this special and most Holy Feast Day honouring our **Blessed Virgin, Mary the Protectress.**

Sonia Sokyrka

Kniahynia Olha Branch, Toronto

PROMOTES YOUNG EMERGING ARTISTS EXPRESSIONS IN ART AWARDS 2016

The co-chair of the Expressions in Art Committee of St. Volodymyr's Ukrainian Orthodox Cathedral in Toronto, Tamara Koszarna, came up with a great idea to celebrate 125 years of Ukrainian Settlement in Canada. She proposed that the Committee invite young people to submit their artistic impressions of what this 125th Anniversary means to them. This is the first such competition to be held in the twenty-eight year history of the Committee. Several members of the Committee are Soyuzanky.

With the help of Tanya Sunak, President of the Ukrainian Canadian School Board of the Ukrainian Canadian Congress, Toronto, students attending Ukrainian Schools across Toronto as well as children attending Ukrainian Orthodox churches from Toronto to Hamilton, were invited to submit their artistic interpretations of the theme "125 Years of Ukrainian Settlement in Canada – What it Means to Me". What a delightful surprise! Twenty students submitted their art in the following three categories: Junior (ages 5 to 8 years); Intermediate (ages 9 to 12 years); Senior (ages 13 to 17 years).

Thanks to the generous financial donations of the Ukrainian Women's Association of Canada, Kn. Olha

Branch and the Fellowship of Sts. Cyril and Methodius, the Committee was able to allocate $200.00 to the winner in the Senior category; $100.00 to the winner in the Intermediate category; and $50.00 to the winner in the Junior category. We were also able to provide three Peoples' Choice Awards of $25.00 in each category. A last minute donation from Sophia Stepovy, allowed us to give $5.00 to each student who did not win an award and they also received a Certificate of Participation.

We are very grateful to the three judges who are artists in their own right: Anastasia Chemikos, Lesia Shipowick and Lloyd Wilson. They chose the following three winners:

Junior Category – Katherine Wenger, "Pioneer Farm". Judges' comments: "This beautiful little painting is whimsical and happy, portrayed in vibrant colours. This child has obviously been reading Ukrainian folklore storybooks where people and animals were all a part of pioneer life. With childlike innocence, we see animals portrayed as equally important and they happen to be Ukrainian as well, proudly wearing the traditional vyshyvanky—embroideries. Humans and animals (are) living in complete Ukrainian harmony."

Intermediate Category – Cynthia Schaefer, "One Two Five". Judges' comments: "This is a very thoughtful composition encapsulated in the numbers 'One, Two, Five', standing for one hundred and twenty five years of pioneer settlement in Canada. Within these three numbers we are given a lot of information: we see the ship that crossed the ocean and the immigrants finally walking down the ramp to set foot onto the soil of their new country, Canada. We see the farmland that provided their food once the land was cultivated. Now, settled in Canada, we also see the cultural, traditional and spiritual life that was brought here by the immigrants and is now being passed on to their children. The story is a familiar one that many of us know."

Senior Category – Zorianna Wankiewicz, "An Identity Found in the Infertile Soil". Judges' comments: "This art work encompasses all the things we can only

imagine pioneer life to be like in Canada 125 years ago. The emotion we see on these beautifully executed faces is one of happiness and love – three generations with hope in their expression. The details in the background give us insight into the summer season with all the good things the earth brings, as well as the beginning of a harsh winter that they would have endured. Compositionally we see the rapture on the young girl`s face as her outstretched hands greet her family and her new world and from which the strong curved line encircles the family, takes us around the picture and then back to the focus – the family".

Judge Lesia Shipowick read the comments aloud as the students received their awards.

The Peoples' Choice Award winners were: Junior Category – Sofia Kosenko-Melnyk, "Ukrainian House in Canada First Settlement; Intermediate Category – Sophia Haluza, "First Ukrainian Church in Manitoba Prairies"; Senior Category – Nadia Kuzemczak, "Building a New Homeland".

I am delighted to inform you that both our Ukrainian School and our Cathedral were well represented by the following students who submitted their art to the Youth Art Competition: Sofia Koszarny, Anna Michelle Matkivska, Alexander Vedlin, Katherine Wenger, Levko Koszarny, Adrian Vedlin, Maia Vedlin, John Vellinga, Michael Kuzemczak and Nadia Kuzemczak. Vera Melnyk served as the MC of the Awards Ceremony. Opening remarks and greetings were delivered by Oksana Lyvitska, Vice President of the Ukrainian Canadian School Board of the Ukrainian Canadian Congress, Toronto Branch. She is also the Chair of the Ukrainian National Federation Ukrainian School Initiatives Committee. The three judges handed out the first prize awards in the three categories and the Expressions in Art Co-Chairs, Tamara Koszarna and Nadia Hunt, along with Vera Melnyk, handed out the three Peoples' Choice Awards.

Our donors were present to congratulate the winners: Mrs. Natalia Jemetz, Acting President of UWAC Kn. Olha and Mr. Oleg Holowaty, President of the Fellowship of Sts. Cyril and Methodius. Co-Chair Tamara Koszarna, gave closing remarks, thanking Vera Melnyk, Lesia Shipowick and Ihor Prociuk for their work in organizing the Youth Art Competition and she especially thanked the students, parents and teachers for their participation.

The Awards Ceremony was well attended and well received by over 50 parents, students and visitors to the Expressions in Art Show and Sale.

I am very pleased to announce that, at the Awards Ceremony, Mr. William Strus, President of the SUS Foundation of Canada, announced that the SUS Foundation will donate up to $1,000.00 for next year's Youth Art Competition! This is truly welcome and wonderful news!

Vera Melnyk

Update from the National Youth Organizer

Wow, what a whirlwind three months! It has been a pleasure meeting so many of your parishes, priests and parish council presidents and getting to know what makes your parish unique! I have been working diligently to touch base with as many parishes as I can so that I can integrate everyone's goals and vision about youth work into my own mandate to build new CYMK locals across Canada. The excellent news is we have many, many youth that come to Church regularly (3-4x a month) between the ages of 5 and 25, and who are interested in getting involved in more programming.

CYMK - UOA

Building Teams in Toronto

Twenty-seven teenagers and young adults gathered from across Canada for the **2016 National CYMK-UOY Leadership Conference** in Toronto, Aug. 25-28. With rapid arrivals, local UWAC and TYC members teamed up with CYMKivtsi and parents, taxiing guests from the airport to the reception evening at St. Demetrius parish hall where local Toronto CYMKivtsi lead the group in a unique human bingo game! The next day, the group, along with advisors, reconvened at St. Vlad's Institute for the planned leadership sessions. Here, they were trained by some of our community's best. Workshops on teamwork, introduction to leadership, and communication styles were presented by business analyst and consultant, Ron Demeda, who also lead participants in engaging break-out sessions, such as working with various personality types in a meeting setting. National CYMK chaplain, Fr. Bohdan Hladio, answered the difficult questions of our modern age. Oksana Rewa, past Toronto UCC president, gave a personal presentation about USRL's role in the founding of UCC as well as exploring ways that CYMKivtsi, on the local level across Canada, could get involved with UCC activities.

National CYMK executives, Liza Zienchuk and Taras Chved, Toronto and GTA natives, designed a personalized scavenger hunt of Toronto, finishing with a bonfire (ватра) on the shores of the Toronto Islands, overlooking the spectacular downtown skyline. As per CYMK tradition, the CYMKivtsi, both local and visitors, joined the local parish choir at St. Demetrius Ukrainian Orthodox Church for the Sunday liturgy. Tearful goodbyes followed.

Christina Kowalenko,
National Youth Organizer, CYMK-Ukrainian Orthodox Youth

With this information, the National CYMK executive and I are busy putting together an ambitious CYMK program for the upcoming CYC Convention, which will include relevant workshops not only for CYMKivtsi but for visiting youth, potential advisors and parish priests as well! Stay tuned for more information as we will be sending out Convention Packages soon with more info about the convention program and speakers. Also, make sure to check our website www.cymk.ca regularly as we are making some more major changes to its look soon. A new year is the perfect time for trying new things.

Бажаєм щастя всім і Божої ласки з наступими святами!
Щасти Вам Боже в Новому Році!

Christina Kowalenko

Рідне Слово

Нотатка редакторки: Прочитайте про декотрі наші піонерки-союзанки та чому маємо, навіть сьогодні, стати членками Союзу Українок Канади. Щоб улекшити читання цього оригиналу в українській мові, полягайтеся на переклад поданий в англійській мові.

Рідне слово – Перша стаття написана про Жіноче Товариство при Катедрі св. Івана в Українському Голосі 1927-го року

Примірне товариство 1927 р.

Чого можна доказати згодою і розуміння справи, може найкращим приміром послужити Жіноче Товариство при Українській Православній Церкві в Едмонтоні. Товариство хоч одно з наймолодших , бо засноване всього сім місяців тому, розвинуло дотепер дуже видну роботу. І коли членкині Товариства будуть на дальше так згідно і ревно вести намічену статутом працю, то їхнє Товариство стане взором запопадливости і народної роботи для других жіночих орґанізацій цілої Альберти.

Почином до заснования Жіночого Товариства була гостина пана В. Свистуна в Едмонтоні минувшого літа, коли він розповів Едмонтонським жінкам про Вінніпеґське Жіноче Товариство зорґанізоване коло Українського Православного Собору і познакомив їх зі статутом. Едмонтонські пані рішилися скоро і взоруючись на статуті Вінніпеґського Жіночого Товариства, основали подібне Товариство у себе та згідно і з посвятою кинулися до праці, щоб помочи морально та матеріяльно своїй церковній громаді і взагалі повести працю в дусі реліґійнім та народнім серед жіноцтва і молодіжи. Правда, членкинь на таку велику громаду, як Едмонтонська, трохи мало, бо всього 38, але за те то зібралися в Товаристві самі мурашки—щирі робітниці, що не звертають уваги на ріжні перешкоди, не жалують ні часу, ні средств (засобів), але раз враз придумують якісь нові проєкти, аби поширити орґанізацію між громадянством та нести до церковної каси якусь поміч. Чайні забави, товариські вечері, представлення, відчити, що їх Жіноче Товариство устроює майже щотижня то само, то на переміну зі співацько-драматичним гуртком, виробили собі між Едмонтонською громадою вже славу а церковна галя стає осередком товариського руху щораз ширшого круга місцевих українців.

Побіч тої кождотижневої роботи устроїло Жіноче Товариство при Українській Православній Церкві слваний базар, який приніс около 800 долярів доходу, а в часі Різдвяних Свят заколядувало понад 216 долярів так, що загалний призід Товариства досягнув за півроку поважної суми 1538 долярів. Згідно з головно цілею, для якої Товариство основалося, ці гроші пішли в першій аірі на сплату церковного довгу, на украшення престола, на відновлення церковної салі, як тоже куплено до неї п'яно, добру кухню, заведено спільне громадське господарство, якому пару ледве чи можна найти між українськими громадами Альберти.

Розуміється, що за таку муравлину працю належиться признання так зарядові Товариства, як рівнож загалові членкинь, котрі цілий час оказували розумний послух і довіря зарядові і коли виходив який добрий новий проєкт, чи то від предсідниці чи секретарки, або котрої небудь членкині, то всі той проєкт підхопляли, ділили між себе працю і в примірній згоді доводили підприємство до гарного висліду.

Editor's Note: To practice your English, compare with the Ukrainian version of which this is a translation. Or, alternatively, use it to improve your ability to read Ukrainian by comparing the Ukrainian original to this translation.

The following is the first article about the Women's Association of St. John's Cathedral, Edmonton, Alberta to be submitted to the Ukrainian Voice (Український Голос) where it appeared on page 5 of the April 20, 1927 issue of this newspaper.

A Model Organization 1927

It is possible that the Women's Association at St. John's Cathedral in Edmonton is exemplary in the intelligent cooperation and understanding it brings to its organizational work. Although one of the youngest such associations, having been founded just 7 months ago, it is evident that a good deal of important work has already been accomplished. Should the members of this association continue to carry out the terms of their mandate in such an agreeable and enthusiastic fashion, their association will be recognized by all other women's organizations in Alberta as the standard-bearer for their diligence and 'national work' (*народна робота*).

The founding of St. John's Women's Association was set into motion by Mr. V. Swystun's visit to Edmonton last summer during which he spoke to Edmonton women about the women's organization attached to Winnipeg's Ukrainian Orthodox Sobor and introduced them to its bylaws. The Edmonton women made a quick decision, and following the example of Winnipeg's women's organization, set up a similar organizational structure at St. John's. Driven by consensus and a strong sense of dedication, Edmonton's women threw themselves into their work: to provide moral and material support for their church congregation (*церковній громаді*) and in general, to carry out their work with women and youth in a spirit both religious and national (*народним духом*).

It is true that, for Edmonton's large community (*громада*), there were comparatively few members - only 38 women. It is also true, however, that the organization consisted of "ants" (*мурашки*): diligent, hard workers who paid no attention to various obstacles, who were generous with their time and means, who from time to time dreamed up new projects to expand the organization's reach and to help fill the church's cash-box. Teas, social evenings, plays and dramatic productions, lectures, readings - all of these were arranged by the women's organization on its own, or for a change, in cooperation with other choral-dramatic groups. In this way, the organization has become renowned in the larger Edmonton community and the church hall has become a centre for social activities for an ever-widening circle of the city's Ukrainian population.

In addition to the weekly activities, the Women's Association of the Ukrainian Orthodox church organized a wonderful bazaar which earned some 800 dollars, and, during the Christmas holiday season (*Різдв'яних Свят*), they collected $216.00 from caroling (*коляда*). Therefore, in half a year, the association made a substantial amount of money - $1,538.00. In accordance with their primary purpose, this money went towards reducing the church's debt; the beautification of the altar (*престіл*); renovating the church hall, buying a piano and a good stove - all of which led to a sense of commonly-held community property (*спільне громадське господарство*), a situation found in perhaps just a few, if any, of Alberta's Ukrainian communities.

It goes without saying that such "ant-like' industry (*муравлинна праця*) and devotion to hard work of the association's executive and all its members must be recognized. The members were always dutiful and supportive of the executive. The proposal of a new project, whether by the chairwoman, the secretary, or by any other member, was welcomed by everyone; the work was divided up, and with an incomparable spirit of cooperation a given project

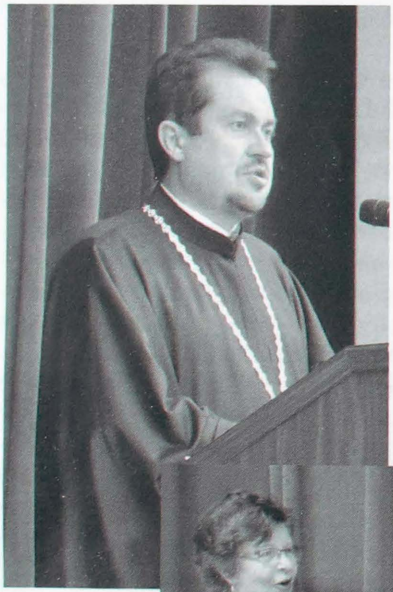
На недавних річних зборах заряд, що складався з пань: Михайлюкової як предсідниці, Михайлишиної як секретарки фінансової, Рудикової як секретарки рекордової, отримали велике признання від членкинь за їхню працю і посвяту для громадської справи, уступив, а на їх місце вибрано новий заряд з пань: М. Кретової як предсідниці, Михайлишиної як секретарки фінансової, Сиротюкової як секретарки рекордової. Вони ведуть роботу з тим самим розмахом яку започаткував перший заряд.

Було би дуже вказаним, щоб Едмонтонські пані свідомі українки, котрі ще стоять осторонь від Жіночого Товариства задля якоїсь благенької причини, або і зовсім без причини, вступали до гурту, одинцем нічого не зроблять, а до громадської роботи вони як членкині народу, як матері і як горожанки Канади, обов'язані.

М. Крет

Nasha Skrynia Exposition
Ukrainian Museum of Canada, Alberta Branch

(See article on page 11.)



was brought to a happy conclusion.

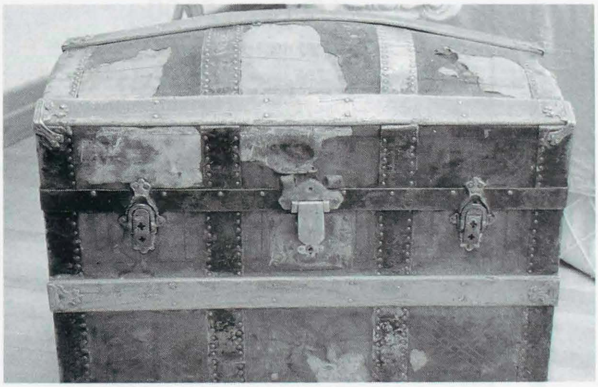
At a recent annual meeting, the outgoing executive - consisting of Mrs. Mykhajliuk, chairwoman; Mrs. Michalyshyn, financial secretary; and Mrs. Rudyk, recording secretary - was accorded special recognition for its work and dedication to the community.

The new, incoming executive consists of Mrs. M, Kret, chairwoman; Mrs. Michalyshyn, financial secretary; Mrs. Syrotiuk, recording secretary. Their work continues with the energy of the first executive.

It should be pointed out to Edmonton women (*пані*) - those who are aware and informed Ukrainian women, yet who stand aside, at a distance from the Women's Association for some trifling reason or for no reason at all - that they should join the group, because alone they can do nothing. As part of this group, as members of our nation (*нарід*), as mothers and citizens of Canada, community work (*громадська робота*) is our obligation, our responsibility.

Maria Kret

(Translated from the Ukrainian by Olesia Talpash)



Opposite clockwise from top left: *His Grace Bishop Ilarion; Third Wave Artifacts; Fourth Wave Artifacts from Bukovyna; Elaine Harasymiw, Chair, UMC, Alberta Branch and Nadia Cyncar, Curator, 'Nasha Skrynia' Exhibit.*

Above left: *Original Trunk.*

Above right: *Petrykivka Design.*

Photos by Russell Sawchuk.

The Alberta Benevolent Cantor Association

THE ALBERTA BENEVOLENT CANTOR ASSOCIATION provides training and resource material for cantors in Ukrainian Orthodox parishes. We welcome all interested individuals to become members and those who wish to train as cantors.

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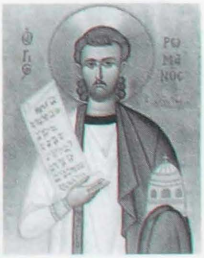
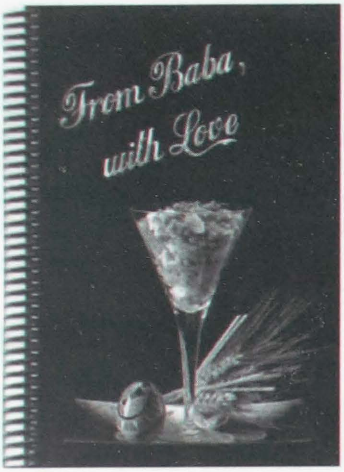


St. Romanus, the melodist



Published by:

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A Project of Toronto - Long Branch TYC and CYK

Volunteer Opportunities in Lviv, Ukraine

Dzherelo Children's Rehabilitation Centre

(An outpatient rehab centre for children with cerebral palsy, autism, down syndrome, etc.)

We are currently recruiting two or more volunteers in 2017 for a pilot project for a period of approximately two months, to assist in the care of children with special needs at Dzherelo.

Two month volunteer opportunities are now available during the following time periods:
February to June 2017 and / or September to December 2017.

Qualifications:

- Member of the Ukrainian Self-reliance League of Canada preferred;
- Desire to work with children with disabilities;
- Basic Ukrainian language skills;
- Priority to persons who have an interest in, or have experience in health care services: e.g. physiotherapy, occupational therapy, speech therapy;
- Willingness to fundraise for their assignment. Partial funding or grants may be available.;
- Prepared to act as an ambassador for Dzherelo in Canada upon completion of the assignment.

Project Description:

- Hours from 9 am to 5 pm daily;
- 4-5 days per week (Monday to Thursday, occassional Fridays);
- Volunteers will provide support to staff in their daily duties; assistance in established tasks, such as helping feed children, dressing them, providing them with socializing stimulation;
- Lunch is available at Dzherelo;
- Living arrangements: various options: e.g. dormitory, private apartment, billeting, etc.

For this pilot project, there will be a volunteer co-ordinator in both Canada and Ukraine. For those who have never been to Ukraine or those needing assistance in Ukraine, the co-ordinator will be travelling with the volunteers to assist them with any settlement issues and in adapting to life in Lviv.

For further information and questions, please contact Andrew Tereshyn at andrew@tereshyn.com or by telephone at 647-522-0095

To learn more about Dzherelo, please visit the following websites:

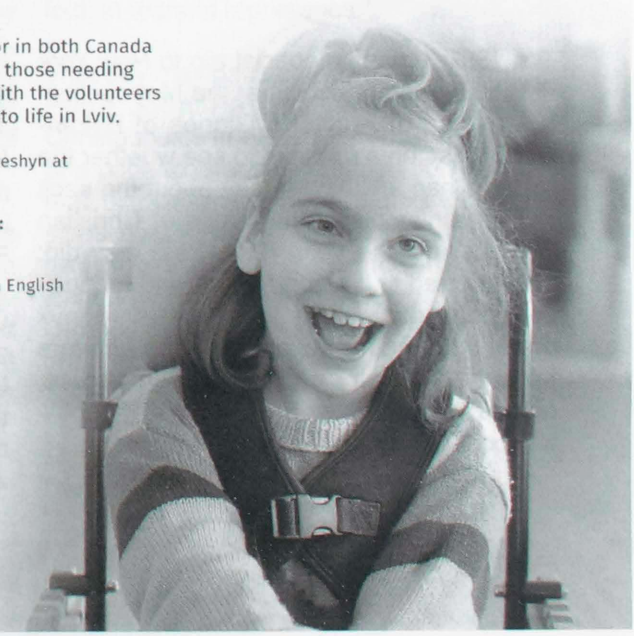
chornobyl.ca/projects/dzherelo
Dzherelo, a project of the Children of Chornobyl Canadian Fund in English

www.youtube.com/channel/UC7uce2fu51pcxnOPILp2ALQ
Dzherelo's YouTube channel

www.dzherelocentre.org.ua
Ukrainian website in Ukraine

www.facebook.com/Dzherelo
Facebook Ukrainian Site

www.facebook.com/Friends-of-Dzherelo-Childrens-Rehabilitation-Centre-in-Lviv-Ukraine-233287126729533/?fref=ts
Friends of Dzherelo Canada in English and Ukrainian



THE FIFTH THING YOU SHOULD KNOW ABOUT THE EASTERN ORTHODOX CHURCH:

The Church never forgave the Fourth Crusade and never forgot it.

SIX THINGS YOU SHOULD KNOW

ABOUT THE EASTERN ORTHODOX CHURCH

PART FIVE

In 1997, I made a special trip to New York City to see the exhibit at the Metropolitan Museum of Art, "The Glories of Byzantium." I was on a mission: to see whether the curators had anything to say about the sack of Constantinople at the hands of Christian Crusaders in the year 1204. Yes, they did: they referred to it as an "event" and an "incident." But did visitors in awe of sardonyx bowls, and gold and enamel book covers from the Treasury of St Mark's in Venice, realize what they were looking at? Loot – war booty stolen from Constantinople.

In 1187, Saladin, the new leader of the Muslim world, had retaken the Kingdom of Jerusalem from Christian Crusaders. Pope Innocent III now committed his papacy to recovery once again of the holy places, thus inaugurating the events of the catastrophic Fourth Crusade.

Crusaders tried very hard to get themselves properly organized, but, when it came time to assemble in Venice, they had about a third of the men and only about half of the money they needed to continue to Jerusalem. They decided to detour to Con-

stantinople, to besiege and to sack it if necessary, to get their hands on its unimaginable wealth. That this was also a Christian city, a holy city, did not restrain them.

So, in April,1204, twenty thousand Crusaders attacked the formidable sea walls of Constantinople and engaged in fierce fighting in a hundred different places. Byzantine soldiers did not put up much of a fight; the Emperor and Patriarch fled through the Golden Gate, and the structures of government, directly descended from the ancient Roman Empire, collapsed.

Then the Crusaders set fire to the place. "And it burned all that night and all the next day till vesper-time," wrote their own chronicler, Geoffrey de Villehardouin. The Greek accounts emphasise the brutality and the violence of the Crusaders. When they poured into the city, they slaughtered people indiscriminately, and brutalized everything and everyone in their desperate search for money.

The Arab chronicler, Ibn al-Athir, wrote: "They imposed very heavy tribute on the people, and when payment proved impossible, they seized all the gold and jewels, even that which was part of the crosses and image of the Messiah, peace be upon Him."

They smashed the silver iconostasis, the icons and the holy books of Hagia Sophia and drank wine from the Church's holy vessels. They destroyed the Library and melted down antique bronze sculptures. The loot that was carried back to western European cities was considerable.

Pope Innocent ordered the crusading army to remain in Constantinople to defend it, not from infidels, but from the Byzantines themselves, should they try to retake it (which they did, some sixty years later).

Bishop Kallistos Ware, author of The Orthodox Church history and The Orthodox Way, said to me in an interview: "From that moment [the sack of Constantinople] you have a deep feeling on the Greek/Byzantine side of national hatred. The Greeks feel these Latins/Catholics who did such terrible things in our city are the enemies of our nation. There were still attempts at church reunion, sometimes friendly contacts, but the Christians of the east, I am sorry to say, have never forgotten and never forgiven the sack of Constantinople by the Fourth Crusade in 1204.

"After the carnage of 1204, the Great Schism was complete. This enormous scar has remained upon the Church now for over 800 years, and we continue to pray the day will come when the bishop of Rome returns to the fold, in tears of repentance."

That day may have come in May, 2001, when Pope John Paul II visited Archbishop Christodoulos in Athens, Greece, the first visit of a pope to Greece in nearly 1300 years. On that occasion, the Pope stated: "For occasions past and present when the sons and daughters of the Catholic Church have sinned by actions and omission against their Orthodox brothers and sisters, may the Lord grant us the forgiveness we beg of Him."

Myrna Kostash
December 19, 2016

For the Love of Gardening

Not in My Baba's or Pra-Baba's Closet, Cupboard, or Kitchen (Part 2)

What Might Your Baba or Pra-Baba Have in Her Closet, Cupboard, or Kitchen? – The early settlers' dependence on "Mother Nature" most likely required a plant repertoire quite different from today's gardens and homes. I was curious: did my Baba or Pra-Baba use herbs for purposes other than cooking. I uncovered two such herbs: "чебрець"—colloquial pronunciation "chybryk" or thyme—and "канупер" (kanuper), also known by the colloquial term "кануфер" (kanufer) or costmary (*Tenacetum balsamita*).

My paternal aunt informed me that thyme was used in closets for its scent. My maternal grandmother had costmary in her garden. I do not know how she used it. However, according to herb references[i] this herb, also known as Bible Leaf, has medicinal value in treating digestive issues, gout and headaches, and is useful in ointments to treat wounds and burns. Pressed leaves were used as markers in the family Bible to protect it from silverfish or book mites. These scented leaves produced a balsamic fragrance in bath waters and were useful in protecting linens. Costmary is not an herb commonly grown in our gardens today, unless we plan on planting a potpourri garden.

Content - In this article I will share information about flowers, herbs, and native plants suitable for making potpourri. I will include a basic recipe you can use as a guide for creating your own potpourri.

Introduction - In the 1990s, as sole proprietor of my home-based business called Blue Malva, I experimented with growing scented plants and herbs for my potpourri garden. During this time, I searched for the best plants to grow for their essence and color. I learned when and how to harvest the flowers, leaves and herbs, and how to prepare them for making potpourri.

Main Parts of Dry Potpourri – The earliest potpourris made were moist potpourris. Combining fresh scented roses, herbs, and sea salt created a product that looked drab and rotten—hence the word potpourri or "rotten pot." This article is about dry potpourri. For dry potpourri the ingredients include dry scented and unscented botanic materials, fixative, and essential oils.

Flowers, Foliage and Spices for Potpourri, Photo by Vivian Skakun

Collecting All Your Ingredients – All flowers, herbs and leaves are best harvested when they are in their prime, just as the flower buds open. Pick your blossoms, leaves and stems midmorning or early afternoon, after the dew has dried off. Choose an airy, dark, dry place to either hang your bunches of stems upside down or layer your flowers, buds and leaves flat on newspaper in boxes. For dry potpourri your plant materials need to be as dry as cornflakes. Store them in large jars that are labeled, until you are ready to use them for your projects.

Scented Flowers and Herbs – The prime plants for your potpourri are the scented. These can include roses, lavender, lemon verbena, lemon balm, mint,

scented geraniums, bergamot, sweet marjoram, rosemary, clove pink, thyme, bay leaves, costmary, pennyroyal, santolina, and sweet woodruff.

- **Roses** (*Rosa species*) – Browse through books[ii], catalogues and the Internet to find varieties of roses suitable for your zone. Select roses for fragrance, color and production[iii]. Three varieties of roses that are hardy in zones 3 or 4 and have exceptional fragrance are Parfum de L'Hay, Queen of Denmark and Belle Amour.

Morden Centennial Rose,
Photo by Vivian Skakun

- **Lavender** – In 2014, I planted English Lavender (*Lavendula angustifolis*), suitable for zone 5, in my garden and it survived two winters in zone 3B. Each year, I harvest the stems, bundle them with elastic looped over a coat hanger and hang the lavender to dry in a dark shed. The leaves are as aromatic as the flowers.

Richters 2016 Herb & Vegetable Catalogue offered thirty-three varieties of lavender. Lady Lavender (*Lavandula angustifolia 'Lady'*) can be treated as an annual as it matures fast enough to produce flowers from seeds in the first year. To improve germination, pre-chill your seeds in your refrigerator for 4-6 weeks and start the seeds indoors 8-10 weeks before the last frost date. Do not cover the seeds with growing medium[iv], as they require light to germinate. Seed virility will not last past one year. Discover one hundred different varieties of lavender, the different colors, different culinary and household uses and health benefits of lavender in *The Lavender Lover's Handbook*[v]. To purchase lavender buds, check health stores or order online. The Ontario Lavender Association's website features growers that offer lavender for sale. See www.ontariolavenderassociation.com.

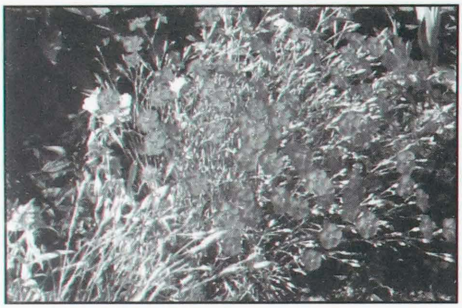
- **Lemon Verbena** (*Aloysia triphylla*) – If you like lemon-scented plants, you will love lemon verbena. This is my favorite herb, as the lemon scent is both aromatic and long lasting. It was imported from Chile into Europe for perfumery, as the distilled oil is the base of many perfumes. Transplant the plants outdoors in full sun, after the danger of frost is past. Pinch the plant tips to promote more branching and growth. The blossoms of lemon verbena are white and the leaves are narrow and do not crumble when dry. Harvest the leaves from midsummer until the frost. The recommended method of drying lemon verbena is hanging bunches to air-dry. Lemon verbena is not winter hardy and is best treated as a tender annual. Potting and bringing the plant indoors is a challenge because the leaves fall off and the plant dies. A better way of overwintering lemon verbena is cutting it back, digging the root out, burying it in sand[vi], and storing it indoors in your cellar. Water as required.

- **Scented Geraniums** ¬– This variety is not to be confused with the garden geraniums. The scented geraniums are called *Pelargoniums*. The more than two hundred different scented geraniums can be grouped into six categories: rose-scented *Pelargoniums* (e.g., *Pelargonium capitatum* 'Attar of Roses'); mint-scented *Pelargoniums* (e.g., *Pelargonium* 'Pungent Peppermint'); fruit-scented *Pelargoniums* (e.g., *Pelargonium* 'Fresham', or *Pelargonium citrosum* 'Prince of Orange'); pungent-scented geraniums (e.g., almond-scented *Pelargonium quercifolium* 'Pretty Polly'); spice-scented *Pelargoniums* (e.g., *Pelargonium crispum* 'Cinnamon'); and others that cross-pollinated[vii]. These are grown for their scented leaves as their flowers are not significant. As these are tender perennials, gardeners need to pot the plants and bring them indoors for the winter. *Richters Herb & Vegetable Catalogue* has thirty-two different scented geraniums available.

- **Bergamot** (*Monarda didyma*) is also known as bee balm, Oswego tea, or horsemint. The leaves are scented and the flowers are red, pink and purple. Most are suitable for zones 4-10, but Marshall's Delight is hardy in zone 3. I have overwintered this plant for a number of years before it died. Mulch the plant before freeze-up to protect it.

- **Clove-Pink** – (*Dianthus caryophyllus* 'Grena-

dine') This carnation is hardy in zone 5; *Dianthus x hybrida* 'Rainbow Loveliness' strain called Sweet Pink is hardy in zone 4. The following pinks are fragrant, but are not easily found: *Dianthus plumarius* 'Rose de Mai' (zone 3a), *Dianthus superbus* (zones 1-10), *Dianthus plumarius* 'Mrs. Sinkins' (zone 3), *Dianthus plumarius* 'Inchmery', *Dianthus plumarius* Mustgrave's Pink, *Dianthus plumarius* 'Lady Glanville' and *Dianthus* 'Aqua'.

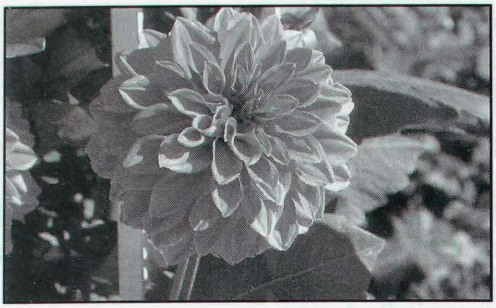


Dianthus Clove Pink - Photo by Vivian Skakun

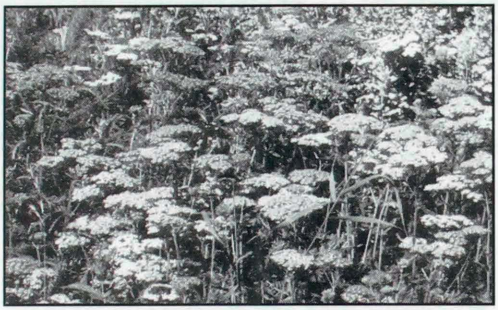
- **Other scented plants** – The mint family includes apple, bergamot, ginger, coconut, black peppermint, pineapple, spearmint and orange mints; some thyme species are lemon, lime, orange spice, lavender and nutmeg thymes; and the most useful sages for potpourri are fruit and clary sages.

Blenders or Bulk or Unscented Plants include dahlia, delphiniums, larkspur, peonies, artemisia, zinnias, cockscomb, yarrow and chrysanthemums. These add color and volume to your potpourri. These are best cut, bunched together and hung to air-dry. Calendula, peony petals and malva blossoms can be set to dry in layers.

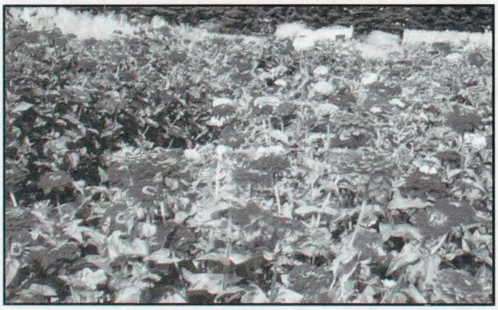
Other blenders added to potpourri include spices such as allspice, anise seeds, star anise, cinnamon, cardamom, coriander, cloves, nutmeg, mace and vanilla bean; citrus peel such as orange, lemon, lime, grapefruit and tangerine; berries such as juniper berries, rose hips, hawthorn berries and elder berries; woods such as cedar wood chips, ginger, sandalwood and pine cones; and resins such as gum benzoin, frankincense and myrrh.



Dahlia -Photo by Vivian Skakun



Yarrow & Silver King Artemisia - Photo by Vivian Skakun



Zinnias in Field - Photo by Vivian Skakun

Essential Oils are grouped as (1) animal or sensual and spicy, (2) citrus or fruity, (3) floral or (4) herbal. Synthetic oils are called fragrances; natural oils, extracted from plants or animals, are called essential oils. Essential oils obtained from animals are musk oil from the Asian musk deer, ambergris from the sperm whale, civet from the African civet cat, and castoreum from the North American beaver. Because these are very expensive and depend on the use of mammals,

Pink & Blue Larkspur - Photo by Vivian Skakun

Essential Oils - Photo by Vivian Skakun

chemists have reproduced these essential oils synthetically. The natural sensual and spicy essential oils are extracted from patchouli, vanilla, cinnamon, nutmeg and bitter almond; citrus and fruity essential oils include those extracted from citrus fruit, lemon grass, lemon verbena, lemon balm, bergamot and sweet orange; floral essential oils include rose, lavender and rose geranium; herbal include eucalyptus, cedar wood, peppermint and camphor.

Fixatives hold the essence of the essential oil and pull together the floral essence of the potpourri. They are the key to long-lasting scented potpourri. The three best fixatives in potpourri are orrisroot, calamus root and oakmoss[viii]. Items such as bay laurel leaves, citrus rinds, clary sage, coriander seeds, frankincense 'tears, myrrh crystals, patchouli, spices, tonka beans, vanilla beans and vetiver root are blenders—not fixatives.

1. Orrisroot comes from *Iris x germanica var. florenina*, also known as Florentine Iris. The rhizome roots are dug in two years' time; part of it is cut away, cleaned, cut up, and dried as orrisroot; and the remaining part of the rhi zome is replanted for future harvests.

2. Calamus root is *Acorus calamus* or *Calamus araomaticus*. It is the rhizome of the American iris called sweet flag.

3. Oakmoss is *Evernia pranastri*. This is also known as chyre.

The ratio of fixative to essential oil will differ depending on the choice of fixative[iv]: The amount of essential oil is the same for three tablespoons orrisroot as it is for 1½ cups of oakmoss. All three fixatives are available in herbal stores. Check aromatherapy, apothecary or herbs and spices in your yellow pages or on the Internet for suppliers.

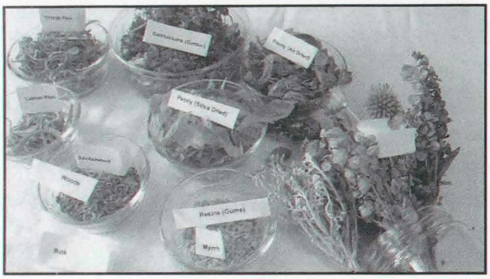
Making Dry Potpourri – To make potpourri we collect from nature or from our gardens or purchase various herbs, flowers and essential oils. In reviewing six sources[x], I discovered that the amount of botanical material to fixative to essential oil used varies greatly. The most frequent proportions are as follows:

> The ratio is 3-4 tablespoons orrisroot to ½ teaspoon essential oil to 3-4 cups of botanical material consisting of primary scented and secondary unscented botanical.

Method of Making Potpourri –

- Select the fixative and essential oils required.
- Prepare a separate jar for each essential oil and mix with fixative. Label the essential oil used on each jar.
- Cover; shake each day for two to three days.
- In a large glass bowl mix your primary flowers and herbs, your blenders and your choice of scented orrisroot.
- Mix the potpourri well and pour it into a large jar to mature 4 to 6 weeks. Store it in a dark place.
- Shake it every day.

*Scented Florals & Herbs for Potpourri -
Photo by Vivian Skakun*



*Bulk Potpourri Ingredients -
Photo by Vivian Skakun*

*Spices for Potpourri -
Photo by Vivian Skakun*

*Orris Root with and without Essential Oil -
Photo by Vivian Skakun*

Bourbon Rose Potpourri
Ingredients:
3 tablespoons orrisroot
8 drops bourbon rose essential oil
8 drops bergamot essential oil
8 drops sweet orange essential oil
2 cups rose petals
2 cups apple mint
2 6-inch cinnamon sticks
2 tablespoons orange peel
1 tablespoon sandalwood

*Blended Bourbon Rose Potpourri Ingredients
- Photo by Vivian Skakun*

Method:
Select three small jars. Measure 3 tablespoons orrisroot into each jar and add ½ teaspoon bourbon rose oil, ½ teaspoon bergamot essential oil, and ½ teaspoon sweet orange essential oil to the third jar and label all three jars. Cover each of the jars and shake every day for the next two or three days. The orrisroot absorbs the essential oil.

Next measure 1 tablespoon of scented orrisroot from each of the three jars into a large glass bowl. Add the rose petals, apple mint and sandalwood. Break the cinnamon sticks and the dehydrated orange peel slices into smaller pieces. Mix well. Pour into a large jar, cover and set in the dark for up to six weeks. When it has matured, fill your potpourri jars. Uncover when you wish to smell the essence waft into your choice of room.

Moth Potpourri
Ingredients:
Add:
24 drops lavender oil to 3 tablespoons orrisroot
16 drops bergamot oil to 2 tablespoon orrisroot and

Bourbon Rose Potpourri Maturing in Large Jar - Photo by Vivian Skakun

Mature Potpourri Ready to Fill Decorative Jars - Photo by Vivian Skakun

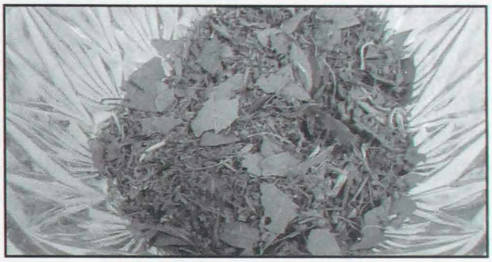
Ingredients for Moth Potpourri - Photo by Vivian Skakun

10 drops sandalwood oil to ½ cup sandalwood chips
½ cup sweet bay leaf
½ cup lavender flowers
1 cup lavender leaves
¼ cup rosemary
1 cup anise hyssop leaves
¼ cup lemon thyme
½ cup tansy leaves and flower
1 cup lemon balm
¼ cup peppermint
2 tablespoons whole cloves
2 tablespoons black peppercorn
¼ cup wormwood

Method:
Use the method described above in mixing and aging your potpourri.

For moth potpourris to be effective, it is sufficient to use only two of the following ingredients: bay leaf, cedar shavings, lavender, santolina, artemisia, tansy, costmary, peppermint, rosemary, thyme, pennyroyal or wormwood.

For a more extensive study of this subject, refer to the sources in the notes.



Blended Ingredients for Moth Potpourri - Photo by Vivian Skakun

Herb, Floral Resources for Potpourri & Health - Photo by Vivian Skakun

Conclusion: We continue to commemorate the 125th Anniversary of the arrival of our ancestors in Canada. In the spirit of this celebration, this article is a tribute to my maternal grandmother, who loved flowers and was an avid gardener. My decision to call my home-based business Blue Malva is attributed to her.

My mother offered to start my seed packet of malva, *Malva Sylvestris* 'Brave Heart' for me. When the flower bloomed in our gardens, my mother informed me that her mother grew this flower and called it "Маріка" (Marika). I thought Baba called this flower 'Marika' because someone called Mary

gave her the seed, but I was wrong.

In my research, I discovered *Malva sylvestris* L. Sterile Blue group with cultivars called Marina 'Dema', 'Primley Blue' and 'Maria's Blue Eyes'. The first two have pale violet-blue flowers and 'Maria's Blue Eyes' has dark violet-blue flowers[xi].

Malva sylvestris is edible and decorative and has medicinal value. It makes a herbal tea, is a diuretic, and can be used as a laxative. The leaves can be used to treat a wasp bite or as a poultice. The flowers can provide a natural color for drinks.

'Brave Heart' dries a navy blue and is great in potpourri. 'Blue Malva' links our love of gardening across generations. 'Brave Heart' reminds me of my grandmother as the flower in her garden continues to live in my garden. To my maternal grandmother, Frozina (nee Goriniuk) Kupchenko—may her memory be forever eternal. Вічная Пам'ять!

Vivian Skakun

Malva Sylvestris 'Brave Heart' - Photo by Vivian Skakun

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[i] Betty Strauch, *An Herb To Know: Costmary, The Herb Companion: In Celebration of the Useful Plants*, Vol. 5, No. 1, (October/November 1992), pp. 18-19; Kathi Keville, *Herbs: An Illustrated Encyclopedia: A Complete Culinary, Cosmetic, Medicinal, and Ornamental Guide* (New York: Michael Friedman Publishing Group, Inc., 1994), p. 63.

[ii] Gail Duff, *Natural Fragrances: Outdoor Scents for Indoor Uses* (Pownal, Vermont: Storey Communications, Inc., 1989) pp. 14-17.

[iii] Theodore James Jr., *The Potpourri Gardener: How to Grow, Harvest & Dry Flowers for Fragrance & Color in Your Home All Year Round* (New York, NY: Macmillan Publishing Company, 1990), pp. 77-85.

[iv] A growing medium is a soil-less pre-mix of peat, perlite and vermiculite.

[v] Sarah Berringer Bader, *The Lavender Lover's Handbook: The 100 Most Beautiful and Fragrant Varieties for Growing, Crafting, and Cooking* (Portland: Timber Press, 2012).

[vi] Kathi Keville, *Herbs: An Illustrated Encyclopedia: A Complete Culinary, Cosmetic, Medicinal, and Ornamental Guide* (New York: Michael Friedman Publishing Group, Inc., 1994), p. 34.

[vii] Mary Peddie, Judy Lewis and John Lewis, *Growing and Using Scented Geraniums* (Pownal, Vermont: Storey Communications, Inc., 1991), pp. 5-18.

[viii] Duff, *Natural Fragrances*, pp. 36-37; Dody Lyness, *Potpourri…Easy as One, Two, Three!* (Palos Verdes CA: Berry Hill Press, 1991) pp. 17-19; Joanna Sheen, *Potpourri: Creating Gifts with Long-lasting Natural Fragrances* (London, UK: Cassell, 1994), pp. 32-33.

[ix] Dody Lyness, *Potpourri…Easy as One, Two, Three!* p. 18; Phyllis Shaudys, *The Pleasure of Herbs* (Pownal, Vermont: Storey Communications, Inc., 1986), pp. 82-83.

[x] Phyllis Shaudys, *The Pleasure of Herbs,* pp. 80-81; Lyness, *Potpourri,* pp. 11-32; Duff, *Natural Fragrances*, pp. 45-54; Sheen, *Potpourri*, pp. 50-67; James, *The Potpourri Gardener*, pp. 109-140; Madeleine H. Siegler, *Making Potpourri* (Pownal, Vermont, Storey Communications, Inc., 1991), pp 3-22; Madeleine H. Siegler, *Making Potpourri* (Pownal, Vermont: Storey Communications, Inc., 1991), pp. 3-22.

[xi] "Malva sylvestris," *Wikipedia*, last modified 8 December 2016, https://en.wikipedia.org/wiki/Malva_sylvestris#cite_note-Bailey-20

КВІТИ НЕЗАБУТНІМ
In Memoriam

Maria (Mary) Chernezky
August 17, 1929 – April 21, 2016

Maria Chernezky passed away peacefully in her own home on Thursday, April 21, 2016 at the age of 86 years. Maria Spitzky was born August 17, 1929 in Zaporozha, Ukraine to Melania Trochan and Josef Spitzky. She spent her early life with her step-grandmother and grandfather on their farm, later reuniting with her parents and older sisters, Halya and Lida. Maria attended school in Zaporozha, leaving the Ukraine when Stalin and Hitler caused chaos. After a time in a German refugee camp, Canada opened its borders to Europe's refugees and Maria and her family came to Canada, changing their name from Spitzky to Spizky. They worked on sugar beet farms in Turin, Alberta. On February 12, 1952, Maria married John Chernezky and they were blessed with their daughter Rita one year later, and with their son, Walter, three years thereafter. Grandchildren, Jessica and Stephanie blessed Mary and John's lives. Mary spent a great part of her life at St. Vladimir's Ukrainian Orthodox Church, working in any capacity that was required. She had many friends in the church and was loved by all who knew her. She will be dearly missed by her daughter, Rita Irwin (nee Chernezky); son, Walter; granddaughter, Jessica Irwin; great-granddaughter, Lily Dupuis. Mary has gone to be with her husband, John, and granddaughter, Stephanie. She will be remembered by relatives and friends in Calgary, Edmonton, Banff and Lethbridge. Mary will be deeply missed by all who knew her at St Vladimir's Ukrainian Orthodox Church. She touched so many people because of her endless generosity and unconditional love. Rest in peace dear friend, mother and Baba!

Submitted by Ethel Tacey, Calgary, AB

Midoria Doris Maleschuk
December 27, 1924 - October 7, 2016

Doris was born in Rohizna, Bukovina, Ukraine and immigrated at age 13 to Sheho, Saskatchewan in 1938. Doris and her parents, Metro and Helena, along with her three younger siblings, Elias, Jenny and Olga, sailed on the French luxury liner, the "Normandie". Arriving in Canada, Doris, as the eldest child, was expected to help with the farm work, and, following her mother's death in 1940, she did the housework as well. She attended Okno Public School where she learned English. She left home at age 17 to live and work independently, sending money home to support her parents. Her first job was in a lumber camp as an assistant cook. Other employment included waitressing, tobacco harvesting and tobacco baling. She was no stranger to hard work! Doris met her future husband, John Frederick Maleschuk, while still living at home. They reconnected several

years later in Windsor, Ontario, and married on October 14, 1945. Some ten years later, they were overjoyed with the birth of son, John Wayne, a big, bouncing, healthy baby. Doris and her husband fulfilled their dream of owning some land and their own house by moving to Corinth, Ontario, turning a rundown property into a show place. They built a modern bungalow and landscaped the acreage with extensive fruit and vegetable gardens complete with lush flowers, shrubs and trees. Any summer visitor always came away loaded down with the current crop--strawberries, tomatoes, beans, etc. When John passed away in March, 1980, Doris moved to Calgary, Alberta to be close to son, John, who was married and working in the oil industry. She found employment as a live-in nanny, deeply enjoying childcare, and was then able to purchase her own home, taking in student boarders. Doris was a staunch member of the St. Vladimir's Ukrainian Orthodox Church where she made many friends, sang in the choir and was active in numerous church activities. Her hands were never still, but always busy crocheting, gardening, quilting and cooking delicious Ukrainian meals, hosting many friends and family. Doris was extremely proud of her grandchildren, Nina and Peter, and was so pleased to see them mature into responsible, caring adults. Doris's generous heart and positive spirit will be deeply missed by all who knew her.

Olga Graham (sister to Doris)

Doris was a long time member of The Ukrainian Women's Association of Canada, Calgary Branch. She was a representative to Promin, a very pleasant lady, willing to help with anything. May her memory be eternal!

Submitted by Ethel Tacey, Calgary, AB

У річницях упокоєння

Бл. п. Олексія та Марії Макаренко

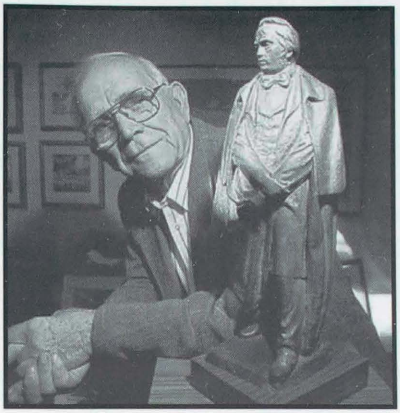
Бл. п. Добр. Олі Демчук

У шосту та чотирнадцяту річницю упокоєння наших улюблених батьків,діда, бабу, прадіда та прабабу, Олексія та Марії Макаренко, які відійшли у вічність 1-го та 10-го березня, 2003 та 2011 р., та у п'яту річницю упоко - єння нашої улюбленої дружини, тітки, сестри та хрестної матері, добр. Олі Демчук, яка відійшла у вічність 28-го лютого, 2012 р., висилаємо в їхню світ - лу пам'ять пожертву, як нев'янучий вінок на їхню могилу.

Нехай пам'ять про цих жертвенних та відданих працівників у Божому винограднику буде вічною.

Спіть з Богом! —родини Макаренків, Демчуків та Буцьорів

ARTIST IN THE SPOTLIGHT



Leo Mol, Sculptor & Stained Glass Artist

In the summer of 2010, I had the pleasure of discovering the first outdoor one-man gallery in North America—the Leo Mol Sculpture Garden. It is located in Assiniboine Park, Winnipeg, Manitoba and was opened on June 18, 1992. It includes the Leo Mol Sculpture Studio, kept intact, just as the sculptor left it, giving a glimpse into the process by which bronze sculptures are created.

Assiniboine Park, full of beautifully tended gardens and flowers, provides a lovely backdrop for Mol's work. The Sculpture Garden has a distinctly Ukrainian character with sculptures representing everything from a Hutsul trembita player to a seven-foot copy of the young Taras Shevchenko, the original of which stands in Washington, D.C. The latter monument, which was unveiled in 1964, took Mol almost two years to complete and definitively established his international reputation.

Leo Mol was born in 1915 in Polonne, Ukraine, a place rich in clay. He came from a family of potters and his birth name was Leonid Molodozhanyn. By the age of 11, he worked almost full-time in his father's pottery business, modeling clay and working the potter's wheel. At age 15, he left Ukraine to study painting in Vienna. He was hired as an assistant sculptor to Frans Klimsh of Berlin where he worked with terra cotta and plasticine. Thanks to Klimsh, he was accepted into the Berlin Academy.

He married his wife, Margareth, in 1943. They fled to Amsterdam in 1945 as Soviet troops arrived in Berlin. Friends in Canada urged the Mols to settle there, so, even though an immigration officer pointed out that Canada needed farmers, not artists, the Mols applied for visas and were accepted.

By 1949, they had arrived at Hudson Bay Junction near Prince Albert, Saskatchewan. Leo soon set off to explore the nearest big city—Winnipeg. He quickly got work there decorating churches both in Winnipeg and the surrounding area. However, Mol soon returned to his first love—sculpting. He devoted himself to figurines with Canadian themes. Then he began to produce portraits, mostly in terra cotta and baked in a kiln. These included many famous and influential Canadians.

Leo Mol was extremely hard-working, prolific and practical. He somehow managed to remain an artist while earning a living. Despite the hours of hard labour, he regarded his work as a joyful pastime.

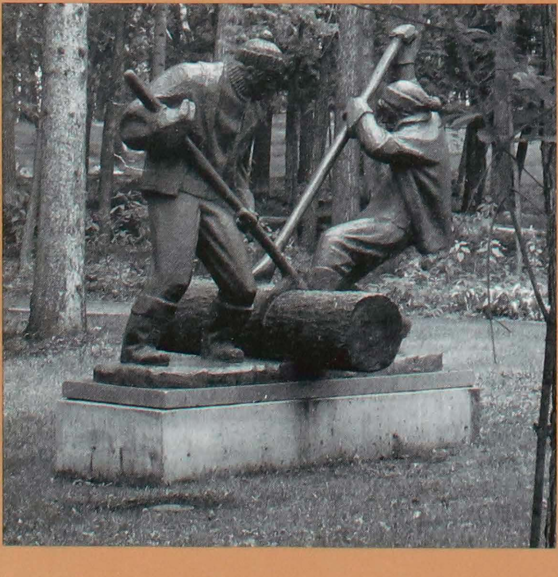
In addition to his sculptures, he executed more than 90 stained-glass windows, including 30 for the Ukrainian Catholic Cathedral of Saints Volodymyr and Olha in Winnipeg. Many of these have delightful Ukrainian accents and harken back to Leo's childhood in Ukraine.

It is no wonder that Leo Mol was awarded the Order of Merit by the President of Ukraine as well as the Order of Canada. To fully appreciate this marvelous Ukrainian Canadian artist, watch the National Film Board's documentary *Leo Mol in Light and Shadow* at www.NFB.ca.

The talented sculptor is no longer with us as he passed away in 2009 at the age of 94. Read more about him in the article from the Winnipeg Free Press published at the time of his death. It celebrates his amazingly productive life.

Leona Bridges

1. Mayes, Alison "ACCOMPLISHED ARTIST: Leo Mol was Manitoba's best-known and most honoured sculptor". *Winnipeg Free Press*. July 7, 2009
2. www.en.wikipedia.org/LeoMol
3. www.infoukes.com
4. www.assiniboinepark.ca/LeoMolSculptureGarden



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